UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Free Religion

By CHARLES F. DOLE

Wanted, Another Order of Preachers

By R. L. JACKSON

The Lover of Men

By ARTHUR L. WEATHERLY

VOLUME XCIV NUMBER 20

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JOHN HAYNES HOLMES *: Editors :* FRANCIS NEILSON

UNITY Fellowship

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIV MONDAY, FEBRUARY 2, 1925 NUMBER 20

"They are covered with honor. Men treat them with respect, women fall in love with them, ribbons and medals are pinned in their coats, nations are ready to starve to provide them with life-long pensions, they are encouraged to form associations to demand for themselves all the best-paid posts in life and the dismissal of all others now in employment.

"And who are these heroes? They are the men, to whatever nation belonging, who were willing to be driven like sheep at the bidding of military imperialists in order to blast the world, who flung aside that personal responsibility which might be the divine prerogative of their species, cheerfully becoming machines to slaughter, loot, rape, and crush into nervous impotence every living thing within their reach, who have by their presence killed the sweetness and fruitfulness of every spot of earth they have swarmed over, and therein destroyed every achievement of human skill that could be destroyed, who have come near to undoing all the effortful attainments of graciousness and civility the ages had slowly wrought, who have made all life, so far as their hands could touch it, on the side they fought for as much as on the side they fought against, something fouler than Dante ever fabled of Hell—these are the creatures, slaves of slaves, mere clay in the hands of phrasemongers, who are the Heroes of Man."

—Havelock Ellis, in "Impressions and Comments."

It is becoming increasingly evident every day that the tides of courage and hope in the hearts of Liberals in this country are on the ebb. These tides have been running out pretty steadily ever since the crushing disappointment of the election in November. This disappointment might well have been encountered without spiritual disaster had it not been for the fact that it was only one of a succession of disheartening reversals. The sudden collapse of the MacDonald Government in England and the firm entrenchment of the Baldwin Tory ministry in office for an indefinite period, the tottering of the Herriot ministry in France with its inevitable disappearance just around the corner, the fresh outbreak of brutal tyranny in Italy, the ever-deepening darkness of misery and despair in Germany, Austria and Hungary and Central Europe generally, the unnecessary and rather silly squabbles among the Bolsheviks in Russia, all these and other signs of the sweeping reaction that has so suddenly engulfed the Liberal Renaissance of a year ago, have served to overwhelm, for the time being, the hearts of Liberals everywhere. Enthusiasm has suddenly been transformed into apathy, courage into cynicism, faith into momentary despair. "Oh, what is the use," seems to be the prevailing sentiment. Even the February conference of the Progressives, so well warranted by the popular vote rolled up by Mr. La Follette in the face of the tidal wave which swept the land, seems to stir no confidence and threatens momentarily to be abandoned for sheer lack of support. This ebbing of the spiritual tide is inevitable, we suppose, but it cannot be in any way permanent. It is only natural that the spirit should occasionally grow weary in its dark hours. "Tired Radicals" appeared during the black hours of the war, and now they are appearing again. The law of movement, as Herbert Spencer tells us, is rhythm—a fact which explains the present slump, and which also guarantees a certain revival sooner or later. We are now in the trough of the waves, but we shall soon again mount to the crest. Courage, friends! The stream of life flows onward, never backward. The stars in their course now as ever are fighting for the right. God's face may seem to be hidden, but he stands "within the shadow, keeping watch above his own."

The retirement of Mr. Hughes to private life has filled us with such unalloyed delight, and the appointment of Mr. Stone to the Supreme Court has seemed to us to be so nearly perfect an appointment, that we have been slow to recognize how seriously the President's cabinet has been weakened by the changes involved. Mr. Hughes's policy at the head of the Department of State has impressed us from the beginning as politically and spiritually a tragedy, but of Mr. Hughes's own inherent ability—his vigor, his self-confidence, his executive capacity, his oratorical gifts, his first-class mind—we have never for a moment had the slightest doubt. To speak of Mr. Kellogg as a "successor" to Mr. Hughes is simply farcical. He may come after, but so far behind as not to seem in the procession at all. So great is the discrepancy between these two men, so inadequate is Mr. Kellogg for his job, that we can only believe that the newspapers are right in surmising that the appointment is a "stop-gap" affair, or that Mr. Coolidge intends to manage the foreign affairs of his administration himself, or, still better, that he proposes to regard Mr. Borah as his real Secretary of State. As for Mr. Warren, the new Attorney-General, to mention him in the same breath with Mr. Stone, is to defame the latter. To those who know what has been done in the Department of Justice since Mr. Stone took office—the cleansing of corruption, the ending of espionage and terrorism, in a word,

the restoration of justice and freedom—it comes as a sickening feeling that this work, so well begun, should be so soon ended. But nothing can ever again be so bad as Daugherty, and Mr. Warren may surprise us all by undertaking to live up to his predecessor. As matters stand, however, the cabinet has been weakened both intellectually and morally, and this is a pity.

Austria is again crying out for the attention of the world. It will be remembered that long since Austrian affairs should have been settled, and prosperity and happiness restored to its people, by the action of the League of Nations in taking over the financial control of that country. Promises of the most specific character were made that the loan of the international bankers and its administration by the League's commissioner, Dr. Zimmerman, would settle the whole problem of Austria's collapse. The very day that this program for the rehabilitation was adopted we were told that here we had the final and perfect demonstration of the efficacy of the League, and we have been told this ever since. Meanwhile at intervals, as we have each time pointed out to our readers, the news has come that the League's plan has not succeeded. Long ago even the best friends of the League gave up any idea of fulfilling the promise made to the world in regard to Austria at the time that her affairs were taken over. Later it became evident that the situation involved not the question of fulfilling promises of rehabilitation at all, but of saving Austria from ruin. In mid-January the situation became so desperate, the condition of the people so indescribable, that Dr. Zimmerman, champion optimist if there ever was one, was obliged to grant an interview giving assurance that the end was not at hand. He tried to cheer things up by pointing out that "a considerable amount of the League's loan is still available"—as though a continuation of the old loan policy could do anything more than carry the country from bad to worse! He declared that interest on the loan is more than covered through customs and the tobacco revenue—a comforting assurance to the bankers, but a matter of no interest to the Austrian people! He emphasized that the crown is absolutely stable—important if you have any crowns, which Austrian people do not! In the face of these empty assurances Dr. Zimmerman was forced to admit that "nobody can pretend that Austria's economic situation is satisfactory," that 130,000 people are unemployed, and that the problem of trade freedom with the central European states, the essential problem of all, remains unsolved. "I do not share," said Dr. Zimmerman, "the extreme pessimism in some circles." If this is so, he is the one man among millions in Austria who does not share this pessimism. The League's policy is a failure, as it was due to be a failure from the beginning, and it is high time for the benefit of all concerned that this fact were recognized.

Propaganda hostile to Soviet Russia goes on so steadily, and the American people seem to have so insatiable an appetite for lies about the Bolsheviks, that we feel it a matter of duty to submit to our readers every trustworthy report which comes to hand. The most recent which we have seen is a statement by Miss Lillian D. Wald, founder and president of the Henry Street Settlement, New York, one of the most distinguished social workers in this country. Miss Wald has recently returned from a visit to Russia which was made at the request of the Soviet government for a survey of health conditions in some of the larger cities of the republic. Miss Wald reports that Russia has made "great strides forward" during the last two or three years. She found conditions "often surprisingly good" in the schools and orphanages, and she saw tubercular preventoriums which were as efficiently run as any here in America. "Travelers are less spied upon, cheated and otherwise annoyed," she says, "than when I was in Russia in 1910." She saw hordes of beggars, of course, and many homeless children, but "the government has already done much to care for these homeless waifs." She found that the stories of religious persecution were "greatly exaggerated." It was her experience, as it was ours in 1922, to see the churches crowded on religious holidays. "There is absolute freedom of worship," says Miss Wald, "just as there is freedom for anti-religious propaganda." Miss Wald ends her report with the statement that she is "amazed at the untruths regarding Russia that are circulated and believed. There is a psychology not confined to America, that believes the most incredible things regarding this country." We commend this report of Miss Wald as the most authoritative and trustworthy statement which has come out of Russia in many months. It should destroy any doubt which may be lingering anywhere in our minds.

Amid the fuss and fury of the Fundamentalist controversy, which is now raging all about us, it will be well for us to realize just what is going on, and what is the significance of events for the future. To our way of thinking, the present controversy is nothing more nor less than the outward and visible sign of the break-up of that whole denominational system of Protestantism which began with Luther and Calvin, and has flourished amid so many diversity of operations down to comparatively recent times. Why are the Fundamentalists so disturbed over the heresies of their liberal brethren? Because these latter bring into question certain theological doctrines which are supposed to have their origin in the revealed Word of God? Yes, this is part of it; to question the Divine Word has always meant excommunication in this world as, presumably, damnation in the next world. But this is not the whole of it, nor even the most of it! The defenders of the faith are disturbed today, as they were

yesterday, not merely because certain doctrines are questioned, but because the questioning of these doctrines ends the *raison d'etre* of the particular church holding these doctrines. If Percy Stickney Grant can deny any one of the thirty-nine articles, what becomes of the Episcopal church as such? If Harry Emerson Fosdick, a Baptist, can occupy a Presbyterian pulpit without subscribing to the Westminster Confession, what becomes of Presbyterianism as such? Not only are certain doctrines undermined, but the separate churches holding these doctrines, and with these churches the whole system of Protestant denominationalism which they represent. The basis of our denominations today is theological belief as laid down in some creed or statement of faith. Separate churches or sects exist because they have different theologies, and offer different ecclesiastical embodiments of these theologies. Deny these theologies, and the donominations must forthwith disappear. The Fundamentalists are the unconscious champions of denominationalism, as their liberal opponents are the unconscious potagonists of a new church order.

How true it is that the Fundamentalist controversy penetrates right through doctrines as such to the heart of the Protestant order itself, is shown by the situation in the Unitarian church. Here is a denomination which is free both in tradition and in practice, and should be immune therefore to theological disputation of every kind. Yet the Fundamentalist controversy is raging inside the Unitarian body exactly as it is inside the Baptist, the Presbyterian, and the Episcopalian bodies. It does not use the same phraseology; the Unitarian Fundamentalists are called theists, and the Modernists are called humanists! It does not express itself in heresy trials; the machinery for such does not exist among the Unitarians! But the two groups are in conflict; churches which have ministers of the one persuasion do not want ministers of the other; and the controversy here, exactly as among the orthodox, involves not merely doctrines as principles of belief but also denominationalism as a principle of church organization. For it is notable that the theists among the Unitarians are intensely sectarian. They talk about Unitarian-*ism,* and what Unitarianism stands for, and what church uniformity means, etc. Some of them have even gone so far as to suggest that the humanists should withdraw from the church, since they do not represent the Unitarian position in the Protestant Christian world. They contend, in other words, that Unitarianism is a denomination standing for a theological dogma altogether apart from the various dogmas represented by the other denominations, and is to be maintained and served as such. The humanists among the Unitarians, on the other hand, have little interest in the denomination. They are not concerned with denominational business, seldom thrilled by denominational enterprise. They are busying themselves not with a body of doctrine nor even with a theological point of view, but with a method, an ideal, a spirit. Unitarianism therefore, as such, leaves them as cold as it did Channing. They move in a new order of things religious. The theists are right—these humanists do not belong in Unitarianism as it is now denominationally ordered.

All this points, as we have said, to the break-up of Protestantism, by which we mean the church organized into a variety of denominations on the basis of theological differentiation. The battle is no longer between orthodox theologians and liberal theologians. Rather is it between Fundamentalists in both the orthodox and liberal camps who visualize the church as an exclusive denominational entity representing a distinctive theological peculiarity, and the Modernists in both the orthodox and liberal camps who visualize the church as an inclusive spiritual entity representing a universal love of truth and a universal passion for human service. This is clearly seen by many of the outstanding leaders of our day—as witness Dr. Fosdick and his superb expression, in his letter declining to become a Presbyterian, of his desire for the unity of the divided Church! What is not so clearly seen is the condition essential to the fulfillment of this desire. This condition is the definite substitution, for theological belief of every kind, both orthodox and liberal, as a basis of church organization, of some new basis which will unite and not divide. Men as individuals must always have theologies, and these theologies, in the very nature of the case, will be as various as the men themselves. For this reason is it fatal to embody these theologies in churches, with the inevitable result of the indefinite multiplication of denominations. What must be had, as we have said, is a wholly new foundation on which to build the church—a foundation as broad as man himself, and as inclusive as his needs and purposes. And what can this foundation be but the common life —the *community* in which as "members one of another" we live and love and die? It is because the Community Church is offering this constructive program of church reorganization that it represents the solution of the Fundamentalist controversy everywhere today, and points the way to that universal religion which shall prevail everywhere tomorrow.

Free Religion

We speak of free religion, as we speak of the free air. It is all the religion there is, as the free air is the total supply of air, including even the air confined for a time in houses and shops and temples. People are surprisingly slow in coming to see how simple this is. Do they not spend altogether undue attention upon the history of religion? At its best, this must consist overwhelmingly in the myths and dreams of the babyhood period of our development. History has its splendid bits of unforgetable advancement and a few illustrious lives. But up to date we have had, as Professor Joy of Harvard once remarked, an enormous amount of superstition and very little religion.

It is time to treat our religion as we treat every other subject of knowledge, namely, to find out in the most direct way what it is, at its fullest, freest, and best, and what it can do. The story of the beginnings of things is mostly involved with mystery. The "near end" is what we are set to learn. Who desires to be an infant again? In every way possible the life of the grown man ought to be concerned with the best that can be. Religion is that in us which forever repeats: "The best is yet to be." Religion sums up the most perfect, worthy, rational and useful product of the ages. It is the name that we give to that part of our lives which is most human, or spiritual, as distinguished from the part which is material and animal. It is the best self in each of us, the most unified, where the affections and intellect and energy act in unison. It is the most mature as well as the highest reach of our being. Or again, we may say of our religion that it is the realm of values, where *good, better, best,* come into continual play. The greatest words in language belong to the description of religion: they gleam feebly in childish forms of religion; they shine out in its noblest manifestations. Does anyone possibly object to this statement of religion as a science, that is, a knowledge of the values of life? We cannot get away from a sense of these values; we cannot live a day without measuring and weighing these values as, more or less, high or low, beautiful or ugly, true or false. These and more like them are embedded in our nature. The acts and thoughts and purposes and judgments and attitudes and friendships and devotions and also the pains and disfavor which go to make the startling moral contrasts in human society, are the substance of religion. You desire the happy life; but no happy life can be that is not built out of these spiritual values. No human beauty ever was that did not attest, or at least promise, the touch of religion. It was a profound word of the old writer, "O soul of man naturally religious!" Most people need to be shown how much more religious they are than they think.

There is nothing abstract or difficult in religion, if we look to find it most directly where we are, here and now. A young child early basks in its sunshine and may begin to understand its simple obligations and satisfactions. It is intensely human in that sense in which the common words *person* and *human* describe man at his best, most useful, most lovable and socially precious. But we find it especially in the most mature and refined characters, whose doings and sayings make history beautiful and set the way-marks of human progress. As that which characterizes the apple is in the seed and in the bare trunk and limbs and in the leaves and the blossoms and in the green fruit, in spite of the blights and pests which mar its beauty and destroy its life, but is most of all in the firm, wholesome, luscious fruit, so religion is in the life of man; you never really know it till you have tried it, as a man tries ripe fruit and calls it good. This motion of the spirit of man toward vital religion is as instinctive as the movement of steel to the magnet.

Take the action of everyone's mind in hearing the story of "the Good Samaritan." We are drawn toward that kind of man; but the story was told to illustrate the working of religion, or "eternal life," in a common and yet quite unknown man. Here is abundant humanity, or good will, with fearlessness and perfect devotion. It is normal or natural, and does its work easily, as a matter of course. Here is that which a man ought to be when he has come to his growth. Have you never seen people's lives essentially like this? There must have been a time centuries ago, when no man had climbed far enough toward his goal to give such a manifestation of humanity. But by this time, a very considerable number of such people have got the open secret of religion. Their presence marks the ascent of man. Multiply their number in the world, and there would be no doubt of the reality of religion.

Moreover, there is in the religious man, that is, the full grown man, a wonderful attitude of mind toward what we call the *truth,* an admiration of truth, and loyalty to truth in which we all own a certain kinship. There is, likewise, a surprising sense about a promise, an obligation, a duty, without which a man cannot be called human. As soon indeed as we enter into an understanding of our relations to the great social order which embraces all mankind, there comes to us a peculiar satisfaction in doing the manifold duties of this social relation. Here is man at his best, and here lies the way of religion.

There is also a great gladness in feeling ourselves in any way fellows or brothers with a host of like-minded, true-hearted and faithful people. There has long been a church invisible, a spiritual order, composed of the men and women who recognize one another, wherever they meet, and whatever language they speak, by virtue of this common fidelity, integrity, and friendliness.

Wherever two or three of them are together, there is good human society under the bond of religion.

We need still to add certain noteworthy characteristics of religion; they are none the less extremely interesting and important in that many times they seem hardly to rise to consciousness in those whose lives are luminous with them. Thus, there is an element in the lives of those whom we most love and admire known as faith or trust. It is not only beautiful, but it is of vast practical worth. It is that attitude in men which everywhere looks for the best and expects good in other men, in things, and in the universe to which we belong; this attitude guided by wise judgment actually helps to develop the good and the best. Growing out of experience, it goes beyond experience and results in hopefulness, or optimism, and becomes invulnerable in its tenacity. It is like an inspiration or gift in the making of inventors and discoverers, of teachers and lovers of men. It is a life force, and the condition of spiritual health in men.

There is also involved with this item of trust the vision of a purpose. From childhood to maturity, at our best, we are purposeful. It is as if this was the nature of the universe whose children we are. To catch a noble purpose is to grow and have a gladsome access of life and worth. In this respect religion appears as something infinite and universal. Here is the crown of spiritual values towards which growth seems to move up. Every new increment of knowledge has its culmination here. Science itself would be barren unless through its paths men had come to know truth, faithfulness, love, generosity, and enthusiasm in every human enterprise of betterment. Faith is the assurance somehow that this realm of the good, the true, the beautiful is the most real of all things. Whatever fails, we hold that this cannot fail. Whatever is illusory, this is real, or else all would be illusion and science would be impossible.

There open upon us now the most tremendous questions and the mightiest conception that we are capable of comprehending. How do we men, on our bodily side children of the dust, arise out of the animal state to recognize spiritual values and to care for the good and the best? How do cowards slough off fear for the sake of their love, and liars learn to worship and follow the truth? In what or whom do we have faith that we should say "All is well," in the face of seeming calamity? What is duty, that men should obey it, even when they must put aside the habits of their race and the laws of the state, the voices of the multitude and the counsel of their friends? Here within the childish self appears a greater and nobler self; beyond the world of men is seen a boundless realm to which our religion makes us akin. Here is a commanding unity over against our disharmony; here is the fountain of life of which we are the offspring. Here is that reality to which all the great names belong, the creator of all, in whom we live. This is the marvelous thought which has taken all smaller thoughts into itself. Here is that which gives sense to everything else, and significance to our otherwise unintelligible lives. Here is that which inspires undying trust. Here is the infinite Beauty of which the whole wondrous world is the mirror. Here is a mighty good will whose continual teachings bring love to the minds of men. Here is gladness and hope in the thought of what can never die.

How do we know this? How do we know any truth? By what marks can we trust it? That it meets the demands of our intelligence; that it matches with other items of truth and proves to be creative and constructive; that it brings every falsity to confusion, but adds good to all the good we know; that it works out into all the uses of practical life and makes life worthy and happy, and this doubtless without end. You try it and live by it and life grows as it should grow in abundance of content.

Why then shall we not boldly avow ourselves to be believers in religion? Why shall we not use and practice our religion at every turn of need or opportunity? Why should we hesitate to call it by whatever name or word may help to make it more intelligible? Why should we ever be ashamed to adopt the vast dimensions of our thought of religion, wherein it transcends human vision and goes beyond the highest commands of human conscience, and surrounds us as the free air surrounds all living things that breathe? Why not follow the motion of the great Nature in us, spirit responding to spirit, bidding us freely call on the Lord God Almighty, the indwelling Life and Love of the universe? Why should we deem it foolish to lift up our hearts in communion with Him, seeing that wisdom and courage and hope without measure come thus from above? Has man ever lived and done or said beautiful things who did not draw his inspiration out of the infinite and eternal?

CHARLES F. DOLE.

Jottings

An interesting statement by Prof. F. C. T. Schiller, of Oxford, in his recent book, "Tantalus":

> It is astonishing how much scientific support is forthcoming for the paradoxes of Christian ethics. It is an historical fact that the meek have a knack of inheriting the earth after their lords and masters have killed each other off, and that passive resistance wears out the greatest violence, and conscientious objection the craftiest opportunism, if only you can get enough of them.

Another statement from the same distinguished source:

> The proposal to put Christian principles into practice would be bitterly opposed by all the Churches in Christendom.

The Warden of the state's prison in Colorado, outraged by the Governor's investigation and exposure of

his cruel treatment of convicts, has denounced the Governor as a "Bolshevik." Thus does the good work go on of making this word "Bolshevik" a synonym for every public virtue.

Yards of newspaper despatches, feet of newspaper editorial comment on the Allied debt settlement, all as though something had been actually accomplished! Of course it is lots of fun, and also lots of satisfaction, we imagine, to set down rows of figures, but that these figures will ever in the life-time of those now living, or even later, be turned into cash, is as improbable as a voyage to the moon. "Fooling ourselves" sometimes seems to be our chief industry.

Prof. Carlton J. H. Hayes, writing on The Causes of the World War in "These Eventful Years," sums up the case as follows (volume I, page 208):

> The World War was directly precipitated by certain officials of the Russian General Staff. But their conduct was a natural outcome of the criminal activity of an Austrian Foreign Minister, and this in turn was aided and abetted by criminal negligence at Berlin.

Initial responsibility in Russia, "criminal activity" in Austria, "negligence" in Germany! Rather different from the popular myth about Wilhelm and "the Potsdam gang."

DEFINITION:—*Armaments,* weapons wielded by nations, under the camouflage of defense, to intimidate equals and to bully inferiors in the great offensives of imperialism.

J. H. H.

American Notes

Editorial Correspondence.

You will be interested in a recent effort to set up machinery for handling industrial disputes. A certain Mr. P. H. Scullin invited the clergy of Seattle, all denominations, to meet him at the Olympic, the latest creation in hostelry which makes Seattle "just like New York"—to hear his plan. I was on hand. Mr. Scullin, years ago, was a labor union official in New York, but of late years has been a building contractor and employer on the Coast. In his long experience, he said, he had discovered the "industrial triangle"—labor, capital and the public. The method he proposed was to organize public opinion through the organization of the "National Industrial Peace and Education Association"—of which there were to be state and local committees.

Whenever there occurred a strike or lockout that threatened loss to the community, the local committee would immediately go to both parties in the strife and seek to secure a settlement. If this effort ended in failure, then they would seek to bring in a board of arbitration. If this failed, then a public meeting would be called, to influence the party refusing and by the force of public opinion to bring about a settlement. The clergy present—about forty—were asked to help in the selection of the state committee. The state committee would choose the local committees. It was said the states of Oregon and California had been organized. All committee-men are to serve without pay.

The opinion was generally expressed by the clergy, that the plan was "a good enough one if it would work"; also that "it depended on the composition of the state board." It occurred to me that such a board would have to be 100 per cent fair-minded and unbiased; they must come equally from Capital and Labor, or must not incline to either. Mr. Scullin seemed to be a good natured kind of man who was anxious to spend his remaining years in bringing peace to a realm in which he had spent his life. He is Irish and has had training as a Catholic as he addressed the Presbyterian presiding officer as "your reverence." This appeal to the clergy, in Parlor D of the Olympic, is one of the signs of the times. It struck me as rather sentimental and superficial.

I thought this all the more an hour later, when I heard a review of Professor Tawney's "The Sickness of the Acquisitive Society" by Rev. Rudolph Ericson, director of religious education in Plymouth Church, now perhaps the most progressive and energetic church in the northwest. Whenever my attention is drawn to a book like this there returns an envy of the freedom the British allow and even demand of their University leaders. I cannot think of a single American University that would encourage the production of such a book, or even allow it to get out. Pity, but 'tis true. The American publishers even were constrained to delete the word "Sickness" from the title, as the book went forth from their presses. This book, Mr. Ericson showed, was fearless and scientific, the writer not being compelled, as he wrote, to look over his shoulder, wondering how the administrative czar of the regents would take it. Professor Tawney dives right down into the depths of the problem of how to find a road to health for human society. He finds that most men like the *status quo.* He finds that society is now organized on *rights,* but should be organized on *functions.* Out of individualism has grown up an irresponsible autocracy. In this, philanthropy abounds while justice suffers. There is charity, but little religion. The state cannot remedy and control, because these interests control the state. The acquisitive society has brought the degradation of labor.

It was refreshing to see Mr. Ericson lead the "brethren" along the road that Professor Tawney indicates as the way from a society inspired by "rights" into a society inspired by the motive of "functioning" for the good of mankind. "Capitalists pluming themselves as being guardians of society is hypocrisy." All men must be led to move into a realm where *some* men daily live, who work without pay, and only ask for enough to be kept in a functioning condition, men who work, not for personal profit, but for service to others. . . The passage from the Olympic meeting to the Tawney meeting seemed like going from soda-water to beefsteak; from superficialities to fundamentals.

Speaking of Plymouth Church reminds me that under Dr. Hawkins' leadership it has become a center of social and educational activity. Mrs. Oren, recently

head of the local Y. W. C. A., is now educational director and throngs of young people are crowding the church nearly every evening. Last night it was the Plymouth Girls, with activities running from dramatics, singing, dressmaking, parliamentary law, art needle work, etc., to basket ball in the gymnasium. Tonight it will be the turn of the Young Men's clubs. Tomorrow night, the Junior Girls hold possession of the church. On Thursday the adult-church occupies the stage, for worship, lectures, etc. A supper finds its way in four evenings of the week. There is also a cup of tea, with trimmings, every Sunday night after meetings, which social gathering is attended by several hundred.

I went last Sunday night. Nearly two thousand people were in the congregation. The plan of the service is to have some outsider give a ten-minute address on a live subject. This evening, Judge Reah Whitehead spoke on "The Re-opening of the Industrial Home for Women." Dr. Hawkins then proceeded to answer Ten Questions, that had been previously propounded and duly advertised in the dailies. It makes a very attractive and moving exercise,—this forty minutes of replies. The power of it is found partly in the fine spirit of tolerance and intelligence shown by Dr. Hawkins, which in itself is high evangelism. Let me give the list of the questions used last Sunday. It will at least serve to illustrate about what some Seattle people are thinking.

1. What do you think of Judge Kavanaugh's ideas on crime and the church?
2. Should a woman desirous of having a home marry a man whom she does not love, even though she may respect him for his character and ability?
3. If the teachings of Jesus as set forth in the Bible are the basis of civilization, is it not a step backward to take the Bible out of the public schools?
4. Is it right to play golf on Sunday?
5. Is not Bolshevism in Russia the natural result of a corrupt church and a devilish czardom?
6. Why do you not believe in the Second Coming of Christ when it is so clearly taught in the Bible?
7. How do you account for the religious indifference and drift from the churches of so many people?
8. Did Christ come to earth to put men into heaven or heaven into men?
9. Is it logical to pray God for anything when he is omniscient and unchangeable and had dealt with us even before we pray?
10. What do you think the best New Year's resolution we could make?

Seattle, Washington. SYDNEY STRONG.

"Peace" in South-East Europe

(From our Editorial Correspondent)

It is difficult, in fact impossible, to explain fully the political situation in these countries, the pretensions of each and the differences between them, to any one not conversant with the development of events during the last fifty years, and somewhat with the history of the nations concerned since the Slavs asserted themselves in the Balkan peninsula, and in particular with what has occurred within the last ten or twelve years.

Bulgaria has been robbed all round, and the thieves, Serbia (or Jugoslavia) and Greece in particular, are falling out over the war booty they have so far failed to digest or assimilate. The Bulgarians on Serbian authority, under Serbian rule, are Serbians and on that ground are denied by Serbia "the rights of the Minorities."

The Bulgarians under Greek rule are regarded and treated as Bulgarophon Greeks and thus also have no right to the privileges of Minorities. During the last session of the League of Nations, however, a protocol was signed by Greek and Bulgarian delegates and the League by which Greece engaged to put in force the rights of the Bulgarian minority in Macedonia—to grant them the right to worship, to learn and use their own language, etc. This was a blow to the Serbian pretensions, because if the Minorities in Greek Macedonia are Bulgarians, so must be those in Serbian Macedonia. Serbia at once took a menacing attitude towards Greece. She denounced her treaty with Greece, concluded on the 19th of May, 1913, against Bulgaria, while Bulgaria was their ally, and before the start of the second Balkan war. Serbia has been claiming all along that the Bulgarians under Greek rule are Serbians and under her protection on the ground that they are a part of those under her rule, being of one and the same race. Greece's answer has invariably been that there is not one Serbian under her rule, that the people in question are Bulgarophon Greeks or Bulgarians, but never Serbians.

The situation in Greece, you see, is precarious, and Greece, to be rid of the Serbian menace, to put a stop to Serbian pretensions to Serbia under Greek rule, has recognized by the above mentioned protocol the people in question as Bulgarians, and engaged to grant them the right of the Minorities guaranteed to them by the Peace treaties. This action of Greece was a play against Serbia, and will in no manner benefit the Bulgarian population concerned. Meanwhile the Greek authorities, under the pretext of voluntary emigration, are forcing the people to abandon their homes and take refuge in Bulgaria. Greek refugees, brought over from Asia, are used efficaciously for the purpose. These simply drive the old inhabitants from their properties and take their place.

A significant incident in this quarrel between Greeks and Serbians has just occurred. A crowd of Greek refugees fell upon the inhabitants of a Bulgarian village, plundered them and attempted to drive them from their homes. A deputation travelled to Salonica, waited upon the Serbian consul, and delivered to him a signed declaration that *they were Serbians* and asked for his protection. Serbian agents had been seeking this result for some time past; the people had resisted, but they finally came to prefer Serbian protection at the expense of nominally renouncing their nationality to being driven from their homes, destitute of everything, in the midst of winter. The following day a detachment of cavalry appeared in the village, drove out the refugees installed there, and ordered them not to molest the village again. Of course other villages will follow the example of this village. Thus a new situation must develop, and the Bulgarian Greeks will suffer terribly from the action thus taken to save themselves.

There are several important economic and political questions yet to be definitely settled between Greece and Jugoslavia. The recognition of the Bulgarians under Greek rule as Serbians must strengthen enormously the Serbian hold upon Greece and their impact towards the Aegean Sea. Greece is in a quandary, and Serbia has far from improved her own position in her part of Macedonia.

Sofia, Bulgaria. P. M. MATTHÉEFF.

Wanted, Another Order of Preachers

This is not a plea for the abolishment of the existing order of preachers. Nothing so calamitous as this is contemplated. It is a plea for an additional order, not to supplant, but to supplement the existing one. The writer, a preacher himself in the active pastorate, holds his brethren in the highest regard. He knows them to be industrious, sincere and self-sacrificing and withal indispensably serviceable to society. Years of experience and observation have led him to the conclusion however, that there is needed a type of preaching which the present order of preachers is incapable of doing.

We need the preaching of men who know the economic phase of life from personal experience. Most of us preachers do not know this phase of life. We may know about it as a result of reading and observation, but we do not actually know it. The economic factor is in the saddle today. Life is pre-eminently a money making affair not because men madly love money but because they have got to have it. Our terrific economic tension springs not out of our inordinate love of money but rather out of our urgent need of money. Modern civilization in all its phases has come to be such an expensive thing that men must devote most of their time and strength to money making processes in order to keep it going. Finances are to the fore in every realm of life. As life is now organized, money is the supreme desideratum. We preachers are ignorant of the economic aspect of life because our congregations, in providing for our material wants, spare us the necessity of engaging in money making activities. We are not expected to make money. We lose caste in the public eye when we make the attempt. It is our business to minister to the spiritual necessities of our people and it is their business to make money for themselves and us. It thus falls out under this arrangement, that for at least six days in the week we do not live in the same world. Try as honestly and as hard as we may, we cannot imagine the toils which tire their bodies and the strains which try their souls the week long. We know nothing of the cunning craftiness and brutal preditoriness of men in money-making processes which they have had to contend with, in their efforts at making a living. Having lived a different life from our people all the week, it is our task on Sunday to stand up and preach them a sermon. If we have been studious and observant, we shall have something helpful to say to them. If we are conscientious, we will do our best to instruct and inspire them, but our best will not suffice to answer the needs of those whose life experience has been different from ours.

Some years ago the writer temporarily gave up the active ministry for business. Sunday mornings and evenings found him sitting in the pew as a man who had spent the preceding days in the give and take of business. The economic aspect of life, once largely an academic question had suddenly become an intimate personal reality. The tricky ways of the world which he had known only as an outside observer, he had now come to know as an inside victim. The old securities and their attendant tranquilities which he had known in the pastorate were his no longer. Worries and dreads reigned in their stead. The preachers to whom he listened were not unpitiful and unsympathetic but habitually occupying a different world from the one he had come to occupy, there were needs which they could not sense nor satisfy. Again and again the writer found himself as he listened to his brethren in the ministry, wishing they could slip out of the pastorate for a few years and make their living as their congregations have to make theirs. He can guarantee them some substantial alterations in their ideas and attitudes in the event of their making the experiment. Recently the writer read a series of eight or ten sermons by as many preachers. Although they dealt with different subjects, there was a sameness about them all. An irritating remoteness from the actualities of life characterized them all. We preachers are not incapable of preaching informing and inspiring sermons. We can give people glimpses of spiritual reality which will help them to forget their drab surroundings. We can often lift them out of woeful and despairing moods, but unless we know from personal experience the hardships and hazards which they are continually encountering in their efforts to make enough money to support their families and to meet outside obligations, our sermons will be of little interest or assistance to them. Many of us live too sheltered and too comfortable lives to be able to appeal to multitudes of our fellow men, whose lives are one long stretch of risk and uncertainty. How exasperating is it for men whose souls have been shaken to their depths by the week's experiences to have to sit through sermons which have not the remotest bearing upon the problems with which they are wrestling. Can you blame them for not wanting to repeat the ordeal?

Again, we need the preaching of men who do not directly derive their material support from those who make up their audiences and who are as a consequence, less trammeled in their utterances than those whose support is so derived. Theoretically, we preachers are free to declare our honest convictions upon all subjects. Practically, we are free to do nothing of the kind. If we are going to hold a pastorate of any considerable length, we must grow to practise great frugality of speech when it comes to certain subjects and we must pretend to an ignorance of a great many things that go on about us. If we are built with a tendency to see or say things which lie outside the bounds of the permitted, unpleasant consequences may ensue. The pastor of a large wealthy church once told the writer that he was permitted to preach the new theology to his heart's content, but that he was not expected to open his mouth to present the social claims of Christianity. A long-lived pastorate is generally a matter of consulting the preferences of the influential. Our preaching not only has to take cognizance of dominant likes and dislikes in the parish, it must also not overlook the necessity of new additions to the membership rolls. We must not be too severe in prescribing the conditions of church membership, neither must we be too particular as to how they conduct themselves after they have joined us. If we have the knack of adding a hundred or two new names to our rolls each year, we can radiate a happy contentment and anticipate flattering calls to more important fields. Under the existing denominational system, the building up of the church is our first duty. We can build up the community in righteousness, but it must not be at the expense of the church. Whatever happens, the church must not be allowed to suffer. Making good in the pastorate as in the management of a mill, means quantity production. There may be quality, there must be quantity. It thus happens that communities may have large churches with incomes totaling

up into the tens of thousands and yet complacently harbor the most demoralizing economic and social evils. The present ecclesiastical system enables the devil to get in his work unhindered for it compels church members to spend their time and money on the task of keeping alive the organization to which they belong. There is no chance for a combined blow at his satanic majesty and in many places there seems to be no desire to deal such a blow. Say what we will, the present system compels us to treat the church as an end in itself. No man can serve two masters. We cannot build up a great denominational church and at the same time develop around it a community life that is Christian. We have great churches to which we point with pride but all around them flourish unchallenged and unchecked a host of political, industrial and social evils. We are megaphoning to the world the gains of our respective denominations; yet all the time we are enjoying these gains, evils have been tightening their grip upon us, making the lives of men never so hard and their livelihoods never so hazardous as now. We preachers may take an occasional nervous shot at them, but our churches as such, spend no ammunition on them. They have to conserve their resources for purposes of self-continuance. The preachers who persist in dragging their churches into fights for civic righteousness and social justice had better keep their furniture crates and packing boxes handy. They are called to make the church grow, not to mix in outside affairs.

When we ask ourselves who can qualify to do the preaching which we are incapable of doing by reason of our ignorance of the actualities incident to money making and of our being on the pay roll of the church, we find the answer to be in the work of certain Christian laymen. Men who in the process of earning a livelihood, have had the fact of the pitilessness of the struggle for existence burned into their souls and who by reason of their financial independence of ecclesiastical constituencies are free to express their honest convictions, are the individuals to whom we must look for this supplementary preaching. It is gratifying to note that we are already enjoying the services of such. Laymen in increasing numbers are stepping to the front of the platform and speaking out in meeting. Their means of self-expression may not be the conventional sermon or the formal address; it may be only a chance participation in an open forum discussion, but whatever it is, we are getting it and nobody welcomes it more gladly than the preachers. We want the laymen who know life and who fear nobody to stand up and tell us what they think. We preachers do not want to be excused from telling what we think. Many of us are not unwilling to live dangerously in the discharge of our duties. We know that the times demand that we be doggedly daring in the expression of our honest convictions, but we do not want the laymen to pass up the challenge which they hold for them. Somewhere in the soul of many a man who is spending his days in the terrific give and take of business, there is a message for present day humanity. It doesn't have to be elegantly uttered. Men who have been in the trenches of life fighting for bread and manhood are pardoned rhetorical rudeness. We want their experiences of life, simply, concisely and concretely told. The world's greatest preacher was a layman. He knew life; he knew men. He derived his knowledge not from parlor conversations but from first hand contacts in life's big hurly burly. He preached out of a life full of clash and conflict. What wonder he gripped his hearers and drew them after him for more. We need laymen who will preach with his startling directness and thrilling concreteness. Never was specific, concrete speaking more needed than today. The industrial world is a sleeping volcano ready to erupt at the drop of the hat. The political world is a mob of sordid opportunists who decline to be bothered with high ideals. The religious world is noisy with the anathemas of doctors of divinity who believe that the world was made in six days. Ancient controversies are again to the fore and consignments to hell of the heretics enliven the prayers of the self-selected defenders of the faith. Sectarianism is on the war path and Christian love is indefinitely adjourned. The social world is a riot of reckless spending. Life is a headlong rush in all directions. Surely here is a chance for some hard hitting. Life has grown terrifyingly elaborate. It has grown appallingly expensive. Only the strongest can stand up to its brutal demands. Thousands of people Christian and unChristian are callously exploiting the helpless and weak for the wherewithal for the gratification of appetite and ambition. We point with pride to the millions of dollars given to charity and education and religion; do we remember that many of these millions are the proceeds of organized exploitation and that so far from solving our terrible problems, they only increase them? There is an incalculable amount of fine Christian profession which is careful not to translate itself into Christian practise. It is complacently acquiescent in things as they are.

"All about us," says John Haynes Holmes in his "New Churches for Old," "are the pressing problems of modern life in their manifold phases. These problems are stirring men to the bottom of their souls, prompting them to sacrifices akin to those of the early Christian martyrs because they know that out of them proceed the issues of life. But the churches with the exception of a few valiant prophetic and wise counsellors do not care. Men may sweat and bleed and miserably die but the churches are concerned with other things."

These are challenging words and the tragedy of it, they are true. But with denominationalism as the basis of our modern religious organization, what else can be expected? It is more important for our churches to keep whole hides on their sleek comfortable bodies than it is for them to deliver suffering woeful humanity out of its slaveries and miseries.

The writer does not want to bring his appeal for another order of preachers to a close in a pessimistic strain. There is a vast number of clergy who are putting forth their whole power to make the church a force for righteousness in the world. They are willing to see their own denomination lose its identity in a more catholicly constituted organization if the necessities of the Kingdom of God seem to demand it. They gladly trust their personal fortunes to the mercies of a just God. Their one desire is to see a new earth wherein dwelleth righteousness. These ministers of Jesus Christ are heart and soul with the writer in his desire to see a new order of lay preachers who by reason of the knowledge which they possess and the circumstances under which they live, have a message for humanity which they do not possess. With gladness of heart they welcome to their pulpits the Christian laymen whose souls are on fire with a passion for righteousness and justice. They realize their own limitations and are desirous of every reinforcement which gives promise of being of service to Almighty God in the work of establishing His kingdom of holy love in the earth.

Mason City, Iowa. R. L. Jackson.

Through Repression to Strength

I sat in a quiet corner in a garden. A friend said:—"Look at the moon!" I gazed and gazed. The same moon looked upon ancient India in the day of her glory. And to-day? I recall the words of an Asian poet:—

> I raise my eyes and see the moon,
> I let them fall and think, my Motherland, of thee!

It is *shakti* the nation must develop. In a recent address to the "Indian Students' Union," Lord Cecil indicated the key-note of British constitutional adaptation in a few significant words. "Appeal to principle," he said, "and English people are little attracted thereby; but if they are convinced that a measure is *practically necessary,* they find a way of securing its attainment." It is the *logic of shakti* which appeals to nations. And Britain, if history is any clue, accepts as politically wise that which is *inevitable.* England, we may be sure, will not consent to *swaraj* until it becomes *inevitable.* That will be when the bureaucracy has exhausted its power of repression, and we still stand self-controlled and strong.

May we not then find hope even in,—Repression? Let a nation but *live,* and repression will only draw out its *strength.* Reactionary forces are returning with the return of Conservatives to power; we may expect the fatal blunder of repression to be repeated in other provinces; Bengal will not remain isolated; and the audacity of the bureaucracy will be transformed into a new strength of the People. So may blunders of the "mighty" become stepping-stones to victory of the "weak."

The state has lost its sense of justice. Repression in the name of "Reforms"! Suppression in the name of "peace" and "order"! Lawlessness in the name of "law"!

What does the nation need? Ask young men. To every one my answer is in one simple word:—*shakti.* The nation needs *strength* at this crisis.

In this day of Repression, depression were a sin.

Physical force is what governments believe in. Physical force is *not* what can help them or the people at the present stage of man's development. The bureaucracy in India retains faith in the creed of physical force. And there are young men who retain faith in the philosophy of terrorism. One violence begets another. Both the bureaucracy and the blood-revolutionary believe in the cult of violence. Both suffer from moral and mental starvation.

This new repression must react on the bureaucracy if met in the right spirit. Hate will only beget fever. And we must maintain health to turn repression into *strength.* We must meet the new challenge in a spirit of moral idealism. It breathes in many a beautiful Bengali song. It breathes in that "Hymn of the Rakhi" which Rabindranath composed in those memorable days when Bengal led India in the struggle for Liberty:—

> The soil of Bengal, the streams of Bengal,
> The winds of Bengal, the wealth of her fruits and flowers,
> Sanctify, sanctify, sanctify, O Lord!
> The hearts of Bengal, the patriot-spirit of Bengal,
> Brothers and sisters in the homes of Bengal,
> Unify, unify, unify, O Lord!

And the same spirit of idealism breathes in a Punjabi song of more recent days:—

> Amar Singh says:
> I shall die for the sake of my country,
> And my name shall be writ on the martyrs' list.
> I shall wake up sleepy Ind,
> And then I shall feel very happy.
> I love this country of mine!
>
> Labh Singh questions:
> Why do you wish to die for your country?
> Why must you destroy yourself?
> By whom do you want to be called a martyr?
> Why do you want to wake up sleepy Ind?
> Why is your country dear to you?
>
> Amar Singh replies:
> *When we die for our Country,*
> *Then we enter the House of the True One.*

When repression comes in conflict with such idealism, there can be but one result. Nationalism is then exalted into a religion of suffering. And without it was never a nation that built its Temple of Liberty.

T. L. Vaswani.

HANSOM CABBIES

When I was a lad there were hansoms in London,
With drivers on top of a little back stair
And horses that ran under silver-tipt harness,
Or stood by the curbstone awaiting a fare,
And tossed in the air
Their nose-bags of corn for the sparrows to share.

And sometimes in Spring when the nose-bags were leaking,
And sparrows were loud amid loot of spilt corn,
Old cabby reached over the slender Park railings
And stole a rosette of the double red thorn
His mare to adorn,
With "Fares may be few, but we won't be forlorn."

The spokes, they were pointed with red and with yellow;
The brass was like gold where the reins threaded through;
There was sometimes a crest on the old leather blinkers,
A crown on the horse-cloth of crimson and blue,
That said, "It's for you
We're waiting, my Lord, and a crown is our due."

Now where are they gone to, the weather-worn cabbies,
That drove us alertly through all the dense shoals
That filled the strait Fleet from St. Paul's to St. Martin's,
Or over the bridge, where big Benjamin tolls?
Oh! somewhere their souls
Still murmur, "Where to, sir?" through the peepholes.

Elysian fields show them pasturing fillies,
Sure-footed and shapely—just built for a yoke;
They comb their silk manes and they wheedle and drive them
Down roads without mud where the fogs never choke
And rain's a rare joke
To cheerful nightwatchmen with cressets of coke.

The fares that they find there are born in the purple;
Their talks is of Dizzy and Toole and Bend Or;
Their manners are suave and their tips are all golden;
They dwell between Mayfair and Kensington Gore;
And flunkeys galore,
Poll-powdered, receive them at Paradise door.

Saturday Review. —*Wilfrid Thorley*

The Lover of Men

That which we sometimes call love—that which compels and cajoles and drives—is not love, no matter how beautiful the mask under which its real identity is hidden. It is just old brute force again subtly concealing what it really is. Seeking for the realization of power even to do good to others, striving for our way even if it be to us the right way, is seeking to impose one will upon another. The means used to attain that end may be less brutal than the club or sword, but so long as they involve the submission of another's will as the result of some force of compulsion, the way of love is denied. We may "give" all our goods to feed the poor and even "our body to be burned," and still fall far short of the way of love. Putting aside club and sword, we may seek power and the results of power by the use of spiritual weapons. With these in hand we may deny the rights of another and compel admission to our will as truly as if we were armed with the caveman's club. That respect for another's person which gives that other a share in the development of a common purpose, never appears so long as it is *our* way and *our* end that is sought. Such is not the method of love. For love is based on freedom. The lover seeks fulness of life, richness and abundance of opportunity, the realization of personality for the one he loves.

The lover is concerned first with thinking. He calls on men not to think with him, which is what most of us mean by right thinking, but to use his own powers of thought. He trusts the nature of things. He is not afraid. Perfect love has driven out fear. Not being fearful, he trusts that men's thinking will, even if it begins by taking them apart, in the end bring them together.

The lover is next concerned with doing. Here he does not strive to make men *do* the right thing. It is not right action, *his* right action, but sincere action that he trusts. Because men cannot act, as they cannot think, unless they are free,—the lover seeks freedom for all.

The most beautiful thing in all the world to the lover of men is not the regiment marching in perfect time, the band playing, the banners flying. His dream is of an unregimented company of men and women who walk along the highway of life, some in silence, some singing, some talking, some intent on the mountains ahead, some on the flowers by the wayside, some hastening, some loitering, some helping and some hindering, some in groups and some alone. The lover seeks to make the way broad and smooth for all who may choose to walk thereon. It is not his will, but the will of a community growing out of a free comradeship of souls in which he wants to have his share.

The lover sees that all power is with lovers. Compulsion, no matter how soft the strands that pull, never admits the validity of the community will. Truth is a social and not an individual product. It is what we together agree upon. But freedom is the very condition of the capacity for agreement. It is not "my way" but "our way" which leads to the delectable mountains from whose summit we catch a glimpse of the city of God.

Iowa City, Iowa. ARTHUR L. WEATHERLY.

THE STUDY TABLE

"Among the Brahmins and Pariahs"*

It is difficult for an American who has not been to India, writing of a book about India, to draw a fair conclusion regarding such a book's merits or demerits. There is, however, in the reading of books a certain pleasure which may have nothing to do with the truth or falsity of the book's contents; a pleasure, in short, derived from style.

In the connection with the reading of Herr Sauter's book, "Among the Brahmins and Pariahs," one's memory turns to another book, "Island India," by Augusta de Wit (Yale University Press) which is similar in style. The two places described by Herr Sauter and Miss de Wit, the one India and the other Java, are many miles apart, but there is an identity of treatment which is in each instance delightful. The bond existing between the two is a delicacy of touch in the writer's craftsmanship which lifts the subject matter above the ordinary descriptive travelogue and places it in a class of reading matter which is always enjoyable.

As has been said, it is difficult for an American who has not been to India to judge Herr Sauter's book. One is without authority to say whether he digresses from the truth, or whether he approaches his subject of India with a just, or an unjust attitude. The only criterion for such a reader is whether the book is of merit from a literary viewpoint. This Herr Sauter's book is. There are passages, in regard to the phrasing of which, the reader wishes the translator had used more originality. Certain expressions are used again and again in the English where one feels certain some variety must have existed in the original German. But the effect on the whole is very picturesque and very delightful.

For instance, the description of the festival of Ganesha-Shatra in a temple in Deoghar is one not soon to be forgotten:

> The sun had disappeared behind the dark blue banks of clouds; the last rays were growing faint, and the stars were peeping forth in the vast dome of the heavens, growing always brighter and clearer, until at length, when darkness had filled the whole sky, the silver-bright Milky Way shone forth in the heavens. From the city sounded the voices of many men, mingling with the din in the temple court, until the night seemed full of the roaring of breakers on a rocky shore. Pushed onward by the crowd, we wandered once more from one side temple to another. They were now brightly illuminated by countless oil lamps burning within them. On the tall iron stands before the images of the gods sticks of incense were burning, giving off that sweet, slightly acrid odour peculiar to the Indian Temple. . . . The booths were brightly lit with lamps of every kind, and there was no corner, not a parapet in the temple precincts, without its row of tiny lights.

Herr Sauter makes the statement that Occidental influences are gradually destroying Hindu customs and taste. He states further, and as an example, that the mannerisms of the Occidental theatre and the plots of Western drama are invading the precincts of the ancient Hindu drama and are destroying it. This statement is corroborated in a recent book by Dhan Gopal Mukerji, "My Brother's Face." Mukerji, after an absence of a number of years, returned to India to find that the pas-

* "Among the Brahmins and Pariahs." By J. H. Sauter. Translated from the German by Bernard Miall. Boni and Liveright, New York.

sive Indian drama had begun to give way to the clink and clatter of gaudy Western melodrama and that the giving way was taking place with amazing rapidity. Oriental and Occidental drama are not at all alike and no one deplores the invasion of the latter into the field of Indian drama more than these two writers of Oriental subjects. One wonders whether it is the same movement which has injected the automobile and other modern inventions into Chinese and Japanese life which has injected the active drama of the West into Indian life. Each year in New York under the direction of Mr. Das Gupta, the Union of the East and West, the organization formed by Tagore during his last visit to this country, presents a series of Indian plays. The audiences attending these plays are increasing in number from year to year. The anomalies of Western dramatic form invading India and Indian drama invading the West are very interesting. One thinks, too, of the Mohammedan temple which is at present in course of construction in Berlin. The invasion of Christianity and modern western drama into the East are not the only invasions. Eastern religions and drama are also invading the West. What is to be the inevitable outcome? Will there be a real union of East and West?

Herr Sauter's book is a record of the author's travels in India and his residence in that country covering a period of several years. The book is filled with the author's reminiscences, recollections of people and places which linger in memory long after the covers of the books have been closed. One of these persons is Arun, an Indian of high birth. Another is Swami Sri Devanand. Both are delineated with such sympathy and such delicacy of touch that they might be men whose acquaintance is enjoyed not only by the author, but by the reader as well.

"Among the Brahmins and Pariahs" is a collection of essays each of which is complete in itself, a series of word-pictures. Discriminating is the author's interpretation of the philosophic concepts of the Hindus with whom he has come in contact. The book is one with both light and serious moments. It is a book which is pleasurable in both language and content and ought to be of interest to both Indian and American.

VIOLA IRENE COOPER.

Tabloid Reviews

INTERNATIONAL GOVERNMENT. By Jessie Wallace Hughan. Thomas Y. Crowell Co., New York.

A critical study of experiments in international government and an analysis of proposed international constitutions.

ESSAYS AND ADVENTURES OF A LABOUR M.P. By Josiah C. Wedgwood. B. W. Huebsch, Inc., New York.

An inspiring story of a life energised by a passion for economic and political freedom.

THE ETHICS OF OPIUM. By Ellen N. La Motte. The Century Co., New York.

A mass of evidence supporting an indictment of commercially interested powers for making little or no effort to prevent the traffic in opium.

WHY I AM A CHRISTIAN. By Frank Crane. Wm. H. Wise and Co., New York.

A confession of faith by a man who insists that he has tried Christianity and found it a usable religion.

MY DUEL WITH THE VATICAN. By Alfred Loisy. Translated by Richard Wilson Boynton. E. P. Dutton and Co., New York.

Alfred Loisy, a distinguished French scholar, tells how he tried for thirty years to modernize the Catholic church by peaceful penetration, how he failed, was excommunicated, and then elected to the chair of the History of Religions in the College of France. Loisy declared the three main postulates of the Catholic church to be fallacious, and proceeded to back up his declaration by incontrovertible historical facts. The three postulates are: (1) Theological—That from the beginning of the world the fundamental religious ideas, including the idea of God, have remained stationary; (2) Messianic—That Jesus and the Christian church were predicted in the Old Testament; (3) Ecclesiastical—That the church, with its hierarchy, dogmas, and sacraments, was instituted by Jesus himself. Having no notion of abandoning its basal postulates, the Catholic church lost a valiant son and the non-Catholic world gained a prophetic scholar.

CURTIS W. REESE.

CORRESPONDENCE

THE MOREL MEMORIAL NUMBER

I

Your memorial edition on Morel is not only excellent, but you are rendering a service to the liberal and humanitarian cause that I believe no other paper in the United States would or could do. It is, in short, a remarkable demonstration of the inestimable value of UNITY under your management and auspices. . .

Chicago. S. O. LEVINSON.

II

No one on this continent could have done the noble thing you have done in the Morel issue of UNITY. Mrs. Smith says it was a grand achievement. . .

New York City. HIRAM W. SMITH.

III

I think the Morel number is beautiful and I appreciate how finely you have arranged it and how nicely it is printed. . .

New York City. JAMES WALDO FAWCETT.

IV

Fine Morel number! A worthy tribute to a very great man.

Boston, Mass. HENRY W. PINKHAM.

V

I am delighted—much more than that, I am profoundly grateful, for your Morel memorial number. You have rendered a great public service for our people. Unhappily, you alone have done it, so far as I know. I have seen no adequate or considerable reviews of Morel's wonderful life and work in our American newspapers since his death.

Boston, Mass. EDWIN D. MEAD.

OUR TAXES

Editor UNITY:

I deplore President Coolidge's attitude on the postal matter. As to increasing the rates to make up the deficit in the earnings of the Post Office, in order that the carriers may have a deserved raise in their salaries—a decent living income—why, instead of reducing the national taxes, does not Congress pass a law to use the *surplus* in the treasury for this purpose, as well as making every department of service to the people more efficient?

We are *all* taxpayers, either directly or indirectly, not alone the person who pays the taxes at the tax office. If the tenant did not pay his rent, if the tenant did not have lucrative employment, the landlord could not pay his taxes, or get the interest on his investment; and so on in an endless circuit.

THE FIELD

"The World is my country, to do good is my Religion"

ANATOLE FRANCE'S LAST MESSAGE TO AMERICA

People of the United States of America, harken to the words of an old man of the Old World, who is not alien to you, for he is a fellow citizen of all men.

In one of your States, two men, Sacco and Vanzetti, have been condemned for a crime of opinion.

It is horrible to think that human beings should pay with their lives for the exercise of that most sacred right, the right which we ought all to defend, to whatever party we may belong.

Do not let this most iniquitous of sentences be carried out.

The death of Sacco and Vanzetti would make martyrs of them, and would cover all of you with shame.

You are a great people; you ought to be a just people. There are among you plenty of men of intelligence, men who think. It is to them that I prefer to appeal. I say to them: Fear to make martyrs. It is the unpardonable crime, which nothing can obliterate and which weighs upon generation after generation.

Save Sacco and Vanzetti.

Save them for your honor, for the honor of your children and of all the generations yet unborn.

INTERNATIONAL FELLOWSHIP OF RECONCILIATION

Monthly News Sheet

INDIA.—*The Unity Conference at Delhi,* September 26 to October 2, 1924, was an attempt to give India a basis for a lasting peace. When Gandhi realized that the discord between the Hindus and Moslems was growing stronger and fiercer, he felt that a heroic remedy was required and imposed a fast of twenty-one days upon himself. The Hindu and Moslem leaders, greatly concerned, convened an All-India Leaders' Conference, in which the atmosphere of charity and forbearance was probably due to the influence of the absent Mahatma. Certain resolutions aiming at an elementary religious toleration were passed: dissension and quarrels were declared to be barbarous and contrary to religion; every man should be free to express the beliefs and to follow the practice of the religion of his choice; a national Panchayat should be set up to inquire into and settle all disputes; conversions by persuasion should be permitted, but not by force or fraud; the reviling of persons and places and beliefs held by others to be sacred was sternly condemned. Cow-slaughter and playing of music before mosques have been responsible for most of the communal riots in Northern India. It is essential, therefore, that each religious community should come to recognize the rights of the other communities, and consequently to tolerate all differing faiths, beliefs and religious practices. If the spirit of mutual good will and of religious toleration advocated by the Unity Conference can be spread abroad by means of lectures, practical educational methods and by the example of brotherhood given by the leaders, a great step will have been taken towards peace and towards the abolition of the many crimes now committed in the name of religion.

NORWAY.—*The Norwegian Peace Society* celebrated its anniversary in Bergen in August, 1924. As a whole the Society has not been radically pacifist, but its local groups in the West, especially Stavanger and Bergen, are more advanced and have gained influence in the Society. The Churches, pastors and lay preachers alike, are taking up a much more radical position in matters of war and peace and of social justice. An open-air meeting was held in the fortress of the town, permission being given by the War Office contrary to the recommendation of the local military authorities. Rektor Olden spoke, and the military band was ordered to play before and after the speech.

In Stavanger, the only town in the country where there is a Society of Friends, a series of lectures on various religious and social questions have been given to crowded and attentive audiences by two English Friends, Mr. Alexander and Miss Effie Ryle, and by Rektor Olden.

Towards Disarmament.—The *Sydsvenska Dagbladet* for November 14, 1924, reports from Christiania that the Government intend to delete from next year's budget the amount voted for payments to schools for army recruits. This may mean the beginning of complete disarmament.

SWITZERLAND.—*Disarmament and the Churches.* There have been a number of protests against militarism, among which the following may be quoted. Pastor Rudolph Schwartz advocates Christian anti-militarism in a most significant and effective way in the official organ of the Churches of Bâle. In the Oltena *Daily Journal* Dr. Werner Hodler demands total disarmament in the name of faith in Christ. Pastors J. M. and A. Lemaitre have published in the *Semaine religieuse* an article radically opposed to the entire military system. The Canton of Schauffhausen has been a prey to violent agitation as the result of two essays by Pastors Felix Gerwig of Oberhallau and Hans Noll of Stein, which appeared in *The Church Messenger,* the organ of the National Church. These exposed the contrast between the truth represented by Christ and a narrow militaristic patriotism, and they seem to have effectually disturbed the conscience of the Church. Pastor R. Lichtenhau of Bâle has written an open letter in *Aufbau* challenging his colleagues, in view of the disappointing refusal of the Federal Assembly, to carry out their purpose of demanding disarmament. In the Synod of Zurich Pastor Trautvetter introduced a resolution demanding, as an act of faith, the disarmament of all nations, and exposing the superstition that war and revolution will be averted by piling up arms and instruments of death. The resolution was defeated by 130 votes to 20, but it made a deep impression even on those who opposed it.

UKRAINE.—The following message has been received from a group of Free Christians in Ukraine:

"We peasants and agriculturists of the Departments of Poltava and Kharkov in Ukraine, living many miles apart from each other but united by the sense of the brotherhood of men, are following with intense interest the awakening throughout the world, in spite of the feverish arming of some of the nations, of the longing to abolish war. We give a warm welcome to our comrades of different nationalities who are animated by the desire to establish brotherhood and to put an end to the insane mutual extermination of their peaceful brethren. Considering the law of Love as the chief law governing our life, we declare that under no circumstances whatever will we take part directly or indirectly in any war, either international or between classes, either offensive or defensive, and we refuse to undertake military service in our land, as it is a preparation for war. Some of us have been in prison many years for having refused to take part in the world war."

The message ends with an appeal to refuse all participation in war, to put an end to social and industrial injustice, and to keep in close touch with pacifists in all countries.

PREPARING FOR PILGRIMAGES TO STOCKHOLM.

Universal Christian Conference on Life and Work to be Held There During August, 1925. Will be Goal of Many Tourists.

Organization of several European tours for those who will attend the Universal Christian Conference on Life and Work, to be held in Stockholm next August, is announced by Dr. Henry A. Atkinson, General Secretary of the Committee on Arrangements with headquarters at 70 Fifth Avenue, New York. The purpose is to bring together the official delegates to the Conference and other clergymen and laymen who expect to attend in several groups which will travel together, leaving New York on different dates, beginning June 13. The Stockholm pilgrims will tour Europe and the British Isles together, before and after the Conference, which, with its preliminary meet-

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What matters it whence the resources of the government are collected, so that enough are raised to cover every needed service for the people?

What we need is more efficiency in every department of the public service, and *more* of it. *Let* the *taxes* be raised rather than the Post Office *rates* of *any* class.

I like to take the family as an illustration of the point I wish to make.

In a rightly conducted family, every member contributes to the necessary expenses of the home, some *more,* some *less,* according to their ability; and everyone sharing equally in the comforts of the home according to their individual or collective need.

The affairs of this nation, and so far as I know all other so-called civilized nations, are run as if we were a race of morons.

If there is a slogan I would like to see scrapped with the defunct warships, it is *"economy."* As the richest nation on earth it should be substituted by "efficiency, no matter what the cost."

New York City. AGNES CAMERON WATSON.

ings, lasts from August 9 to August 30. Dr. Atkinson also announced the appointment of Frank C. Clark, as official transportation agent for these tours.

The purpose of the Universal Christian Conference is to bring together religious leaders from all parts of the world to discuss means by which the church may direct its influence upon the practical problems of everyday life, including economics, industry, sociology, education and international relations. About 150 official delegates have been appointed to represent the various Protestant denominations of the American churches, and these, with the delegates from other parts of the world, will bring the total number of delegates up to about 500. Judging from inquiries received at headquarters of the Committee on Arrangements, in New York, a large number of men and women who are interested in religious work will make Stockholm the goal of their European travels during 1925 and attend the sessions of the Conference which will be open to the public.

It is expected that this will be the most important international gathering of Protestant church representatives held since the war.

The main pilgrimage to Stockholm, which will start from New York on June 13 in the S. S. Caronia, will land at Liverpool. The pilgrims will spend three weeks in London and many of them will attend the Council of the World Alliance of Reformed Churches Holding the Presbyterian System, which meets at Cardiff, Wales, June 23 to July 2. After a tour of the British Isles, the travelers will go to Stockholm, via Christiania. After the close of the Conference the party will visit Denmark, Germany, Switzerland, Belgium and France, returning to New York on September 18.

Five shorter tours have been arranged for delegates and others who are unable to take the longer pilgrimage.

The American Committee on Arrangements has received word that the Swedish Government and the citizens of Stockholm are making elaborate preparations for the entertainment of the delegates to the Conference.

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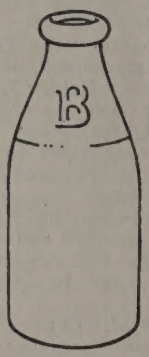

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